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SENZAR: THE MYSTERY OF THE MYSTERY LANGUAGE

JOHN ALGEO

The above is the title of one of the Papers presented at the 'Secret Doctrine' Symposium, held at Launceston, Tasmania, January 1986. The author is professor of English at the University of Georgia, Athens, Georgia. The Paper is given in full in *Theosophy in Australia*, Special issue, 1986, No. 663, with other contributions made at the Convention. It was a toss up which to give space to first in our *Eclectic*, this, or Jeanine Miller's "The Blazing Dragon of Wisdom", Joy Mills' "The Triple Evolutionary Scheme" or Virginia Hanson's "Why Study the Three Fundamental Propositions?"—all of great interest, as is also Jeanine Miller's "Some Esoteric Teachings of the Inner Egyptian Temples" published in the June quarter 1986 *Theosophy in Australia*. But "Senzar" has its own special lure. (From the others we hope to quote in later issues.) And here we quote only several of its intriguing paragraphs.—Ed.

Senzar is a mystery. According to H.P. Blavatsky, it is the language of the Stanzas of Dzyan and of certain commentaries and glosses upon them. Blavatsky calls Senzar *a tongue absent from the nomenclature of languages and dialects with which philology is acquainted (S.D.I, xxxvii)*, and so it is. The name of Senzar appears in none of the lists of the world's languages that linguists have compiled, nor is it ever likely to. We know about Senzar only what H.P.B. has told us, but in fact she has told us a good deal. . .

When Blavatsky talks about Senzar itself, she provides a very ancient genealogy for the language. She says that *there was a time when the whole world was "of one lip and of one knowledge" (I:229)*, which is to say that *there was, during the youth of mankind, one language, one knowledge, one universal religion (I:341)*. In this idea, H.P.B. is echoing Ralston Skinner, who in a passage quoted in *The Secret Doctrine* postulates *an ancient language which modernly and up to this time appears to have been lost, the vestiges of which, however, abundantly exist (I:308)*. She frequently repeats this idea, mentioning the one sacerdotal universal tongue (Collected Writings 14:196), *one universal esoteric or "Mystery"-Language. . . the language of the Hierophants (I:310)*, and she says that *this secret language, common to all schools of occult science once prevailed throughout the world (Collected Writings 5:306)*.

The secret sacerdotal tongue is Senzar, the language in which was written *an old book*, the original work from which the books of *Kiu-ti* were compiled. The

old book was taken down in Senzar *from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) Race*. But Senzar itself is much older than that. . .

For there was a time when its language (the Senzar) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the Manushis, who learnt it direct from the Devas of the 2nd and 1st Races (I:xlili).

The foregoing passage is of considerable interest, since, in providing such antiquity for the history of Senzar, it has effectively indicated that Senzar is not properly a language at all. In commenting on sloka 36 of stanza 9, *The Fourth Race developed Speech*, Blavatsky says:

The Commentaries explain that the first race—the ethereal or astral Sons of Yoga, also called "Self born"—was, in our sense, speechless, as it was devoid of mind on our plane. . . The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals. . . The whole human race was at that time of "one language and of one lip" (2:198).

Obviously, it could not have been much of a language or of a lip.

To make sense out of the mysteries surrounding Senzar, we need to consider the meaning of the word *language*. Like most other words, it has more than one. Webster's *Third New International Dictionary* has six main, including fourteen subsidiary, meanings for the word, two of which are of especial relevance here. Ralston Skinner, in a passage quoted by H.P.B. (I:308), points to these two meanings:

To clear up an ambiguity as to the term language: Primarily alone the word means the expression of ideas by human speech; but, secondarily, it may mean the expression of ideas by any other instrumentality.

Another instrumentality is the symbol. Is Senzar a language in the sense of a form of human speech, or is it an expression of ideas by some other instrumentality, some form of symbol?

Symbols can be pictures, like Amerindian pictographs, or more abstract drawings, like the yantras of some forms of Hinduism. They can be other objects, either natural ones Himalayas or artefactual ones like Stonehenge. They can be words, either spoken or written. Words are especially likely to be symbolic when

they are used figuratively, in parables or allegories. Moreover the same idea can be expressed symbolically through a variety of alternative forms, in which case the alternative forms are equivalents (as H.P.B. says, *a symbol is thus a recorded parable, and a parable a spoken symbol*. . .)

We can think of Senzar as being the whole complex of sacred symbols with expressions of various kinds, but of two chief types:

1. the archetypal symbols in myths and fairytales, allegories and parables, alchemical recipes and biblical history—stories that have a hidden meaning underneath the obvious narrative, stories that bear *a double interpretation*, and

2. a visual representation of those archetypal symbols and in pictographs or hieroglyphic and cipher-like characters whose meaning the initiated can interpret independently of any language.

If Senzar is the system of such symbols, many of the puzzles about it are automatically cleared up. Blavatsky's comparisons of Senzar with ordinary human languages are no problem. She used terms like language, speech, hieroglyph, ideograph, and cipher loosely. She was no philologist and had no interest in the detailed distinctions that academic scholars make when they talk about such matters. For her it was enough to convey a general meaning and let her readers work out the details for themselves. So the symbolic system of Senzar is a *language* in the broad sense of the term, but radically different from ordinary languages like Sanskrit, Latin, and English.

If Senzar is a system of verbal and iconic symbols, then we can understand the association of Senzar with Egyptian hieroglyphics. The latter are based upon symbolic pictures and thus fall into the same broad class as the symbols of Senzar. It is not that spoken Egyptian and Senzar are related, but rather that the written Senzar symbols and hieroglyphs reflect the same archetypal images. . .

Senzar is the one language of the youth of mankind because it is the collection of symbols found worldwide throughout the ages. It goes back to the earliest, pre-physical and pre-intellectual, races of humanity. Ordinary language is a product of the mind and could not exist before the mind was activated, as H.P.B. makes clear in her history of human speech. However, symbols are pre-linguistic and pre-logical. Their proper place is not the conscious mind, but the unconscious. They belong to our most remote past and speak to us irrationally and therefore powerfully. . .

Senzar is indeed our common language, the language of symbolism—the one language that expresses the one knowledge.

WILLIAM BUTLER YEATS ON HELENA PETROVNA BLAVATSKY

BY H.J. SPIERENBURG
(translated by J.H. Mollijn)

In 1915 the well-known poet William Butler Yeats (1865-1939) sealed up the first draft of his memoirs. Five years earlier he had written on the envelope: "Private . . . containing much that is not for publication now, if ever." This first draft of his memoirs was published by Denis Donoghue, under the title *W.B. Yeats, Memoirs* (Macmillan, London, 1972, 318 pp.).

This first draft of his memoirs was used by Yeats to write his official autobiography; the latter appeared several years after his death and was entitled *W.B. Yeats, Autobiographies* (Macmillan, London, 1955, 592 pp.).

As early as 1949 Richard Ellman published Yeats' *Occult Notes and Diary*, which gives comments on H.P. Blavatsky's E.S. meetings, of which Yeats had been a member from December 1888 till October 1890. The *Notes* are also included in *W.B. Yeats, Memoirs* by Donoghue, as Appendix A. In the following article Donoghue will be referred to and not Ellman, because the *Notes* belong to the *Memoirs*.

Though letters by Yeats have been published several times, John Kelly has just started the publication of all his letters: *The Collected Letters of W.B. Yeats, vol. I, 1865-1895* (Clarendon Press, Oxford, 1986, pp. xlii, 548). This first volume covers the years that Yeats was in contact with H.P. Blavatsky, and it contains quite some material in which she plays a role.

Below we give a chronological enumeration of some events connected with H.P. Blavatsky, much of which has now become known in theosophical circles for the first time.

For the sake of brevity the sources are indicated by a letter, followed by the relevant page(s), as follows:

W.B. Yeats, Memoirs. M
W.B. Yeats, Autobiographies. A
The Collected Letters of W.B. Yeats, vol. I. L

In May 1887 Yeats visits H.P.B. for the first time. She then lives in Mabel Collin's house. Yeats writes: "I found Madame Blavatsky in a little house at Norwood, with but, as she said, three followers left—the Society of Psychical Research had just reported on her Indian phenomena [*Proceedings of the S.P.R.*, December 1885]—and as one of the three followers sat in an outer room to keep out undesirable visitors, I was kept a long time kicking my heels. Presently I was admitted and found an old woman in a plain loose dark dress: a sort of old Irish peasant woman with an air of humour and audacious power. I was still kept waiting, for she was deep in conversation with a woman visitor. I strayed through folding doors into the next room and stood, in sheer idleness of mind, looking at a cuckoo clock. It was certainly stopped, for the weights were off and lying upon the ground, and yet, as I stood there, the cuckoo came out and cuckooed at me. I interrupted Madame Blavatsky to say, 'Your clock has hooted me'. 'It often hoots at a stranger', she replied. 'Is there a spirit in it?' I said. 'I do not know', she replied. 'I should have to be alone to know what is in it.' I went back to the clock and began examining it and heard her say, 'Do not break my clock'. I wondered if there was some

hidden mechanism and I should have been put out, I suppose, had I found any, though Henley [William Ernest Henley, a journalist and friend of Yeats] had said to me, 'Of course she gets up fraudulent miracles, but a person of genius has to do something; Sarah Bernardt sleeps in her coffin.' Presently the visitor went away and Madame Blavatsky explained that she was a propagandist for woman's rights who had called to find out 'why men were so bad'. 'What explanation did you give her?' I said. 'That men were born bad, but women made themselves so', and then she explained that I had been kept waiting because she had mistaken me for some man whose name resembled mine and who wanted to persuade her of the flatness of the earth." (A 173-4).

Early in September 1887 H.P.B. moves to 17, Lansdowne Road, Holland Park (see H.P. B.'s *Collected Writings*, vol. VII, p. xxix). There Yeats visits her again. He writes: "When I next saw her she had moved into a house at Holland Park, and some time must have passed. . . for she was surrounded by followers. She sat nightly before a little table covered with green baize and on this green baize she scribbled constantly with a piece of white chalk. She would scribble symbols, sometimes humourously explainable, and sometimes unintelligible figures, but the chalk was intended to mark down her score when she played patience. One saw in the next room a large table where every night her followers and guests, often a great number, sat down to their vegetable meal, while she encouraged or mocked through the folding doors. A great passionate nature, a sort of female Dr. Johnson, impressive, I think, to every man or woman who had themselves any richness. . . ." (A 174-5).

Both the *Memoirs*, pp. 23-6, and the *Autobiographies*, pp. 173-82, described a number of events as recorded above. In the present short article we must confine ourselves to recording matters that add something of essential importance to our knowledge of H.P. B. and her work.

A few days after 26th January 1888 Yeats writes to John O'Leary: "I was at Madame Blavatsky's. . . A second sighted person there, who is rather a fool otherwise, told me true things about myself—such as that I had rheumatism in the arms and shoulders lately, and tried to mesmerise me but Madame Blavatsky stopped him. . . ." (L 45).

On 12th February 1888 Yeats writes to Katherine Tynan: "I went to see Madame Blavatsky on Wednesday but found she had gone away for her health but sent the Countess Wachtmeister to look after her study with orders to sleep there even, so close must she watch over the sacred MSS." (L 49). H.P.B.'s *Collected*

Writings, vol. IX, p. xxiv does not clarify what was the matter, though this passage from Yeats' letter shows how careful H.P.B. was of *The Secret Doctrine* manuscript.

In H.P.B.'s *Collected Writings*, vol. X, p. xxv, Boris de Zirkoff writes: "August [1888] Vera Vladimirovna de Zhelihovsky, daughter of Madame Vera Petrovna de Zhelihovsky, H.P.B.'s sister, marries Charles Johnston [see CW, IX, p. 422-6 for a biography and a bibliography], at H.P. B.'s home, 17, Lansdowne Road, London. . . ." Mr. de Zirkoff's source is Olcott's *Old Diary Leaves*, vol. IV, ed. 1910, p. 68; ed. 1975, p. 71. In early part of October 1888 Yeats writes to Ernest Rhys: "Charles Johnston is gone to Russia to get married to Madame Blavatsky's niece who is pretty and simple—Madame Blavatsky and her sister (the girl's mother) do not much like it. The sister weeps and Madame covers them with lambent railery—she likes Johnston very much but then he was intended for a Mahatma. . ." (L 104). On 15th November Yeats writes the following on this subject to W.M. Crook: "Johnston has departed for India and is married. His wife is the daughter of some Russian general or other and a niece of Madame Blavatsky's. The whole affair was very sudden." (L 108).

In his *Occult Notes and Diary* (M 281) Yeats writes: "About Xmas 1888 I joined the Esoteric Section of the T.S." In the first draft of his memoirs we read: "I was a member of the Esoteric Section, and inner ring of the more devout students, which meet weekly to study tables of oriental symbolism. Every organ of the body had its correspondence in the heavens, and the seven principles which made the human soul and body corresponded to the seven colours and the planets and the notes of the musical scale." (M 23). The reader will meanwhile have understood that Yeats speaks here about *E.S. Instruction No. II* (now in H.P.B.'s *Collected Writings*, vol. XII, pp. 542-70) and the diagrams that may be found on pp. 548 and 562. From *The Inner Group Teachings of H.P. Blavatsky* p. 3, it already appears that in circles of H.P.B.'s E.S. colors were employed in this context. If we read there: "Get wool of the seven colours. Wind round the 4th finger of the left hand a piece corresponding to the colour of the day, while meditating, and record the results. This is to discover the day to which the student belongs", we need only look at the above—mentioned diagrams to know what is meant. And it becomes also clear what Yeats writes in the sequel to his narrative in the first draft of his memoirs: "We lived in perpetual discussion. Among the symbols of one of the seven principles was indigo, extracted from the plant in some particular way. I get with some trouble a bottle of this indigo

and got various members to try experiments, fixing their minds upon the bottle and then (allowing them) to drift. They got impressions of mountainous country, and I began to divide up the different qualities according to the principles, that I might escape from the astral when I thought of them." (M 23).

On 21st April 1889 Yeats writes to Katherine Tynan: "There has been a great row in the Theosophical Society. Madame Blavatsky expelled Mrs. Cook [Mrs. M. Kenningdale-Cook or Mabel Collins, see the biography and the bibliography in H.P.B.'s *Collected Writings*, vol. VIII, p. 424-34] and the president of the Lodge [Mr. T.B. Harbottle] for flirtatin (Mrs. Cook has a husband living) and Mrs. Alicia Cremers an American for gossiping about it. As a result Madame Blavatsky is in high spirits." (L 162).

In his *Occult Notes and Diary* Yeats writes: "Dec. 20th. [1889] Was at Esoteric Section meeting last Sunday . . . with others—Mrs. Besant, Burrows, etc. . . I proposed scheme for organization of occult research—matter referred to HPB. HPB will refuse probably on the ground of danger by opening up means of black magic." (M 282). "Dec. 30: Proposals for experiment accepted, to HPB, last week." (M 282). "Jan 19th. [1890]: Meeting of ES at Duke St. Proposals for experiment accepted by Section, and Research Committee appointed with myself as Sec. New members seem turning up plentifully—some speakers of culture here and there. What now shall Research Committee find to do with itself?" (M 282). "On a Saturday a week or two after last entry we, Research now Recording Committee made experiment in clairvoyance with Monsey as medium—Mrs. Besant has the detailed account." (M 282). In a letter to Katherine Tynan he writes on 27th February 1890: ". . . I am . . . describing experiments lately made by me, [Edwin John] Ellis, Mrs. Besant, etc., in clairvoyance. I being the mesmerist; and experiments in which a needle suspended from a silk thread under a glass case moved to and fro and round in answer to my will, and the will of one or two others who have tried, no one touching the glass; some experiments too of still stranger nature." (L 211-2).

The reader will have understood that more relevant material is to be found in the three sources mentioned. In the framework of the present short article more cannot be given, however; but one statement by H.P.B. must not be kept from the readers. In the first draft of his memoirs Yeats tells us: "Sometimes when she was in low spirits she would speak to me of literature, or of her own youth, as though her habitual topics had grown wearisome to her. One night she said: 'I go on writing as the Wandering Jew walks. I once used to blame and pity the people who sell their souls to the

Devil; I now only pity them—they do it to have somebody on her side.'" (M 26).

THE GREAT MOMENT

LEOLINE L. WRIGHT

. . . in order to become a divine, fully conscious god—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to mortals that inhabit any world, i.e., to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as we have now, since the middle point of the fourth Root-Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience.

—*The Secret Doctrine*, I, 106

The above passage contains in brief compass the whole meaning of evolution as it applies to the human race. And it throws, does it not, a new emphasis upon ourselves. It illumines for us with a divine dignity this erring, bewildered, selfish and yet aspiring creature we call man. And at the same time it gives us a new interest in ourselves and in this difficult life we are trying to live today.

If it were not for men and women—for us, in fact—there would be no gods. Wonderful thought! Something to lift up our hearts. Something to urge us to renewed efforts to be the kind of human beings from which gods can be developed. The daily task takes on a kind of humble splendor. The small conquests of self that make our halting steps on the path of Occultism are golden milestones on that invisible cosmic highway which all mankind are unconsciously, and some of us indeed consciously, pursuing.

Here too is a perfect definition of what it means to be human "to have reached the appropriate equilibrium between matter and spirit." This brings out a point which we do not perhaps often enough consider. It is the matter of *choice*. Do we choose here and now to impel the scales upward or downward? Are we alive to the fact that almost every moment of our lives is such a moment of choice?

Many of us may think of this moment of choice as something to be met only at the middle of the Fifth Round. Then human beings will reach the point when they are strong and pure enough to continue upward along the Ladder of Life, or must fail to make the grade for this chain manvantara. But in so thinking we forget that our power successfully to face the Great Choice will rest upon the innumerable small decisions which confront us *now*. It is the cumulative power of these daily conquests or failures which will be the deciding factor *then*. Tomorrow, today perhaps, we are think-

ing and saying and doing the kinds of things that will have a vital influence in helping us to drop out of the picture when the supreme moment comes. Is not this a thought to carry always with us?

—*The Theosophical Forum*, February 1943.

FAITH IS LIFE'S MAGNETIC NEEDLE

VICENTE HAO CHIN JR.

The following by the National President of the T.S. (Adyar) in the Philippines, are extracts from his "Thought of the Month", in *Newsletter*, May 1986.

Certain essential characteristics of faith should be considered:

1. Faith is arrived at by sincere and open-minded inquiry, plus a healthy degree of skepticism. "Unless we start with doubts," wrote Helen Keller, the world's most famous blind-deaf-mute, "we cannot have a deep-rooted faith. One who believes lightly and unthinkingly has not much of a belief. He who has a faith which is not to be shaken has won it through blood and tears." . . .

When Annie Besant wanted to join the Theosophical Society, Madame Blavatsky told her to read first the "Hodgson report" of the Society of Psychical Research. Mrs. Besant read the report thoroughly. After several days, she came back and declared to a surprised British public that she had become a pupil of Mme. Blavatsky. Her faith in Mme. Blavatsky and the Mahatmas never wavered from that moment on to the rest of her life despite the persuasions of her friends and the criticism of her opponents. Such faith was only arrived at after thorough questioning and skepticism.

"There lives more faith in honest doubt," wrote Alfred Tennyson, "than in half the creeds."

2. Faith often starts from recognizing the intrinsic reasonableness of a proposition or a claim. It is an intellectual assent.

No one can prove the law of karma; but one's intellectual recognition of its validity is the first step towards faith in the law, and this will have a pervading influence on one's actions. When one ceases to take revenge, for example, over an apparent injustice, it is because one has put faith in the unprovable (but reasonable) law of karma.

3. But true faith is not merely an intellectual assent (otherwise it is just an ordinary belief). In its deepest sense, faith is founded on an inner perception of a truth. Such perception goes beyond the physical, emotional, and intellectual realm of experience.

"Faith," wrote Trappist monk Thomas Merton, "is not an emotion, not a feeling. . . it is not an opi-

nion. . . Faith is opening of the inward eye, the eye of the heart, to be filled with the presence of the Divine light." (*New Seeds of Contemplation*, p. 126, 130.)

The most vital aspect of faith is that it is a *necessary* ingredient in daily life. Without it, it is impossible to live life meaningfully. Our very optimism about life and the future is based on faith. As one writer puts it: "Every tomorrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith."

We have no certain knowledge about the future of man, the future of mankind, the destiny of our souls, the meaning and purpose of our life. But fortunately faith burns in us, like the magnetic needle that points to the invisible northpole, affirming a divine destiny for every living creature.

RULES OF THE CHELA-LIFE . . .

As stated in our last issue, we continue with quotes from G. de Purucker which may be read in indirect commentary on Dr. H.J. Spierenburg's 9-page study entitled "Dr. Gottfried de Purucker: an Occult Biography."—Ed

As to Alcohol

Alcohol is pernicious at all times and in all circumstances and never should be used except in certain very rare cases of illness, and then only in strict moderation. In such cases it is far better if it be used only externally by rubbing and not taken internally as a beverage. Even the fumes of alcohol are bad and all students of Occultism are strictly forbidden to use it as a beverage.

The E.S. rules have come down from immemorial time and cannot be changed. They are not in any sense arbitrary, but are based upon actual facts of our human constitution. And the rule regarding total abstinence from alcohol is one that is most important: for, to take alcohol even in moderate doses has a deleterious effect on certain centers of the nervous system. It dulls and stupefies these centers and the faculties that function through them which it is the aim of all esoteric training to awaken. H.P.B. in her article on 'Practical Occultism' (*Lucifer*, Vol. II, April 1888, p. 153; also *Blavatsky: Collected Writings*, IX, 160) has pointed out that "Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication. . . ."

It would be wrong to speak of these rules and principles of esoteric training as being fanatical and dogmatic; for in fact they are no more so than are the rules which an athlete would follow, for example, while undergoing training for some athletic contest. They are simply preliminary means of preparation and by no means difficult for one who is in earnest.

Rules of the Chela-life

Discipline is essential everywhere, and the discipline in our own Holy Order is different from that which prevails in all ranks of civilized mankind only in that it is the origin of the rules of conduct, the fountain-head whence have flowed forth into the civilizations of the past those certain rules of spiritual and ethical conduct which have made men and the civilizations the men have built, to be great and to be enduring. The fundamental, the basis, of this discipline is self-forgetfulness; and in order to achieve this self-forgetfulness, which is the same as impersonality, other minor rules or regulations have been introduced by the Sages and Seers of the ages, who have been the founders of the Mystical Schools of past times.

One such rule is: Never strike back. Others are: Never retaliate. Suffer injustice in silence. These and others are the rules of the chela-life, the life of the disciple. . . . Self-control is the first law of Occultism. It is a rule of growth, one of the roads by which you may attain self-command. I do not know that any advantages are foregone merely by obeying these simple rules: Never retaliate; never attempt self-justification; forgive injuries; keep the peace; be silent; be quiet; be still. Try it: It is your duty.

And another, and perhaps the greatest rule of this discipline, is what I have told you on other occasions: Learn to forgive; learn to love. Then all these other rules and regulations will come to you naturally; for they will come stealing into your consciousness silently, simply; and you will thus know the rules instinctively—intuitively. Be long suffering in patience; be pitiful; be great of heart.

The Bodhisattva Ideal

The common idea of the Bodhisattva is: one who has one more incarnation to fulfill before he becomes a Buddha—in other words what is technically called a *Sakridāgāmin*. Now this popular idea is of course correct as far as it goes; but the idea as thus expressed is incomplete and inadequate. As a matter of fact, the idea both of our own Esoteric School and of Esoteric Buddhism is the Bodhisattva, even more perhaps than the Buddha, for the reason that the Bodhisattva is one whose whole being, whose whole objective, whose whole work, is the doing good unto all that lives and the bringing of them safely to the 'Other Shore'; whereas the Buddha, while the same thing in an extended degree, nevertheless by the very fact of his Buddhahood in the present state of spiritual unfoldment of the human race is on the threshold of Nirvāna, and usually enters therein. It is, however, quite possible for the Buddha to refuse the Nirvāna and to remain on earth as a

Bodhisattva or a *Nirmānakāya*; and in this last case such a Buddha of Compassion it is at once a Buddha by right and a Bodhisattva by choice. Thus it is that one who, whether as a Buddha or not, chooses to remain among men as a Bodhisattva, does so because, as this term Bodhisattva clearly shows, his essence (*sattva*) is *Bodhi* (Wisdom and Love).

I feel that too much stress can hardly be laid upon the great need of understanding the esoteric significance of the Bodhisattva-doctrine, for this doctrine, embodying as it does the spirit of esoteric and occult teaching, runs throughout all the cycle of training and of aspiration in the E.S. as well as it does in the nobler of the Schools of the Mahāyāna of Northern Asia. The idea of the Bodhisattva is one which should be aspired towards by every genuine Esotericist, and the gist of this is living to benefit all that is, embodying a joy which is past understanding when complete, and bringing about a course of conduct in life which in its larger reaches is grandiose beyond compare.

The Individual, the Nation, Mankind

Every earnest student has a special role to play in respect to the nation which is his in this incarnation. Our links of psychical sympathy, of psychological rapport, are much stronger with the people among whom we were born than with others. But while this is, generally speaking, quite true, never forget that we, which means each one of you, are not the servant of our own people but of the human race. Be careful that the national idea does not obscure the idea of universal service to mankind. It is true that in one sense a man's duty is to his own people before it is to the world, but only because that general duty to his own people is the same as his duty to the world. Spiritual laws come first; then the laws of the intermediate nature, and last come the ties of the individual. Duty begins at home; but our home is the Universe. . . . *The whole purpose of training in our School is forgetfulness of self in service to others.*

Joy in the theosophic life; joy in it, for it is inexpressibly beautiful, and its guerdon, its reward, is past all description. In living this life you shed blessings and happiness on others; and in doing so you grow strong yourself.

Initiation: The Receiving of Light

There is no initiation that can be given to you or conferred upon you; but all true initiations take place *within yourself*. In other words you do not receive light—the light of the spirit—from outside. Your spiritual light comes to you from within; and all that the Teacher can do is to help you to brush away the

enshrouding veils of selfhood in many different manners and in diverse and divers ways. All spiritual illumination comes to you now, and ever will come to you, from the Master within yourself. There is no other possible pathway to the Light. All growth is from within; all illumination is from within; all inspiration is from within; all initiation is from within; and all outside apparatus or paraphernalia or symbolic ceremonials or rites are merely aids to you, aids to the developing of the power of the inner vision, the inner eye. Think well! Study! Reflect! Meditate! This is the key to the receiving of light.

THEOSOPHICAL HISTORY CONFERENCE

PAUL JOHNSON

The first International Conference on Theosophical History, held in London the weekend of July 18-20, 1986, was sponsored by the Theosophical History Centre and hosted by the Theosophical Society (Adyar) in England at its headquarters, 50 Gloucester Place, London. Leslie Price, editor of *Theosophical History* magazine, served as Chairman for the conference. The breadth of his knowledge of theosophical history and the subtlety and humor of his approach to the subject made him an ideal coordinator for the diverse gathering. England, Wales, the U.S., the Netherlands, and France were represented among those attending. Although many theosophical factions were represented in addition to numerous non-theosophists, an atmosphere of good humor and harmony prevailed throughout the conference.

Price opened the proceedings by introducing Dr. Hugh Gray, President of the English Section of the T.S. (Adyar), who welcomed the conferees. Dr. Gray then read a paper sent by N.C. Ramanujachary, National Lecturer for the T.S. in India, on "T. Subba Row and *The Secret Doctrine*." This paper, which provided an overview of the development of Subba Row's relationship with H.P. Blavatsky and the Theosophical Society, was followed by lively discussion of the motives behind Subba Row's estrangement from the Society.

The second paper presented was Ian Brown's "Did H.P.B. Know Tibetan Buddhism Personally?" Mr. Brown is a member of the Manjushri London Centre which is affiliated with the Gelugpa tradition. The answer he gave to the question posed in his title can be summarized as "yes and no." H.P.B.'s knowledge of the terminology and doctrines of Tibetan Buddhism he found quite adequate to prove that she had learned more than could be obtained from books available to Europeans of her time. On the other hand, several

glaring inconsistencies between H.P.B.'s descriptions of Tibetan Buddhism and what is presently known of the subject make it most unlikely that her source was the mainstream Gelugpa tradition in Tibet proper, as has been claimed. Among these inconsistencies are her use of the term "dugpa" to refer to a band of black magicians; her insistence on the centrality of the number seven; her support of the Yogachārya rather than the Mādhyamika philosophy; her interpretation of the doctrine of the three kāyas; and her terminology (as well as that of the Mahātma letters) which in many cases seems more Mongolian than Tibetan. Brown concluded by suggesting that H.P.B.'s identification of her source as Tibetan is a blind and that her actual sources were in Central Asia and perhaps related to those contacted by Gurdjieff.

The second day of the conference began with remarks by Jean Overton Fuller on her recently completed biography of H.P.B. Mrs. Fuller presented, in a most sprightly and entertaining manner, her conclusions regarding the Coulombs and their treatment by the Theosophists in Adyar. The conferees were left eagerly awaiting the publication of her two forthcoming books on St. Germain and H.P.B.

Then followed the presentation by Miss Lilian Storey, honorary President of the Theosophical History Centre, of her paper "The Search for Leadbeater." Opening with a review of her exhaustive research on C.W.L.'s family and early life, she then presented a balanced account of his theosophical career, concluding with an examination of his psychic abilities. Although the audience was left with more questions than answers (which seems always to be the case with theosophical history), the lively discussion following the paper brought forth many points of view on a subject which is rarely publicly debated.

Saturday afternoon opened with my own paper entitled "The Veiled Years of H.P.B.: a New Interpretation." This compared the careers of H.P.B. and Gurdjieff and summarized several recent writings which trace Gurdjieff's teachings to Sufi sources. The theosophical literature was then examined for indications that H.P.B., too, was indebted to Sufis for much of her instruction in occultism. This rather controversial hypothesis was surprisingly well received by the audience, as indicated by the subsequent discussion.

Nicholas Goodricke-Clarke, author of *The Occult Roots of Nazism*, then discussed "Political Uses of Theosophy." His informal presentation stimulated ample discussion, which had to be cut off by the moderator due to time considerations long before the audience seemed ready to proceed to the next presentation.

Goodricke-Clarke concluded the discussion by suggesting that occult teachings about cycles and Masters lead to negative political expressions only when the central focus on liberation is supplanted by authoritarian yearnings for perfect order in society.

"Theodore Reuss' Connections with the Theosophical Society" was the theme of Ellic Howe's talk. Again rather informal in nature, Howe's remarks were the high point of the conference in terms of hilarity, as he lampooned the pretensions of various ceremonial magicians of the early part of this century. Howe is the author of an authoritative history of the Golden Dawn as well as a study of astrology in the Third Reich.

Robert Gilbert, also author of works on the Golden Dawn, presented his discovery of letters strongly indicating that H.P.B. was motivated to establish the Esoteric Section in response to competition from the newly-founded Order of the Golden Dawn. The English Theosophists present were particularly intrigued by Gilbert's description of the many individuals who were active in both organizations or who otherwise served as links between them.

The final day of the conference opened with previously unannounced conversation with Dr. Vernon Harrison, author of "J'Accuse," the recent critique on the Hodgson Report on the Theosophical Society published in the April 1986 *Journal of the Society for Psychological Research*. Harrison provided background on his studies of the Coulomb charges and the S.P.R. investigation and then discussed their implications with the conferees present. Although attendance was considerably reduced on Sunday, those present were keenly interested by Harrison's remarks.

Leslie Price's thoughts on "Priorities in Theosophical History" were well-organized and clearly expressed. His suggestions ranged from attitudinal changes regarding the importance of theosophical history to practical efforts at preserving primary source material and improving access to it. It may be hoped that his remarks will be printed in the magazine he edits as they are of interest to all students of theosophical history.

Dr. James Santucci of California State University, Fullerton, supplemented his account of the career of H.N. Stokes, editor of the *O.E. Library Critic*, with slides of primary source material encountered in his research. Stokes' evolution as a critic of all the theosophical organizations was described with frequent references to his contacts with leading figures throughout the movement. Following the presentation, the audience discussed with Dr. Santucci his experiences in introducing Theosophy as a subject of academic study in his university.

The final paper of the conference provided an overview of the history of Theosophical University Library by John Van Mater, its present librarian. Beginning with a small collection established by William Q. Judge in New York, the library has in the past century expanded into a unique resource combining an excellent collection of books and periodicals of the modern Theosophical Movement with a well-rounded representation of all the world's religious and philosophical traditions. Discussion following the talk focused on work in progress and future directions of theosophical librarianship.

Although it is unlikely that the conference proceedings will be published as a unit, some of the papers presented will be published as articles in *Theosophical History*. Cassette tapes of the conference will be available individually or as a set from Theosophical History Centre.

Another international conference is tentatively planned for July 1987 in London. The spirit of "free and fearless investigation" which H.P.B. called the very root idea of the T.S. was expressed more fully in the 1986 conference than in any theosophically-sponsored event in decades. It is a standing reproach to the Theosophical Movement that there have developed so many subtle, perhaps unconscious "party lines" in the various factions, which have defined certain "questions not to be asked" and "people not to be discussed." The emergence of the Theosophical History Centre and its support by Theosophists throughout the movement is a clear sign of a new cycle of open-minded eagerness to learn all the valuable lessons contained in Theosophy's controversial and mysterious history. If the present trend continues, future theosophical historians will consider the mid-1980s as marking a fundamental change of direction in the way Theosophists approach their rich and varied heritage.

THE SIGNIFICANCE OF THE CHRISTMAS FESTIVAL

Some 35 years ago in San Diego, California, public meetings were held in Bard Hall of the First Unitarian Church under the title "Theosophy and Contemporary Thought" under the auspices of "a group of students and friends devoted to a study and a dissemination of the basic truths of the esoteric philosophy known as Theosophy." We recall this historical note because of the current interest in what today is called "Networking", the serious effort to explore and put into practice ways of co-operation among the various separate Theosophical Societies. It also shows, as a single instance with which we are familiar (and there were, undoubtedly others), that the basic idea of inter-theosophical fraternization begun by G. de Purucker in 1930 had not fully died out despite lagging higher official recognition, but was pursued where opportunity offered, and as an ideal was alive in the hearts of many. This San Diego effort continued successfully during the decade of the 1950s. Speakers at these meetings were from the societies

of Adyar, the United Lodge, independent members from the old Point Loma Society, and presenters of Vedanta philosophy and of Zen. "Occasional Bulletins" were issued, and shared with friends and supporters in several countries. From the one dated "Winter Solstice 1953" we quote the following which came after several pages of news.—Ed.

Students of H.P.B.'s teachings, or perhaps of the writings of Dr. de Purucker or of Dr. Annie Besant, will be familiar with the great and deep significance of the holy time of the year celebrated now traditionally in the festivities of the Christmas season. With thoughts turned to this theme we close this first issue of our bulletin. We know that resolutions made at this time have added vitality; that the astral light of the year is young, the resurgent forces of nature strong, and that all this reflects in a mundial way something of annual cosmic significance. For the Ancients, we are told, this Solstice time marked the beginning of one of their most holy initiations. The sacred rites lasted two weeks, and during this period the inner splendor of the neophyte, who had undergone preliminary training, was brought to birth. Long hid, the powers of the inner god shone forth, bathing, as it were, with an aureole of splendor the actual physical body of the initiate, literally thus clothed with the sun. In that grand and awful moment he comes face to face with—himself, the Reality of his own inner Self, his inner God. Then the Christ-son is born, the Buddha is born, the initiate has become initiate.

That was the spiritual meaning of the Christmas season in the long ago. It commemorated a reality, for it was a result, a flowering, of the operation of laws of Nature. Therefore it was simple and natural. It was a raising, for a period of time, of the human to the Divine. Therefore was it grand and holy.

Today, in an age advancing rapidly into Kali Yuga, what do we find of significance in this Solstice time, we who from personal experience have no knowledge of the sublime initiations of the ancients? What, for us, is the meaning of Christmas? May we not trace in what is happily called the Christmas spirit something of deeper portent than is indicated by the merely outward human warmth and fellowship, which rises so spontaneously but, alas, seems as quickly to die away? From the great Ideative World can we not seize one gleaming concept that will more lastingly satisfy both heart and mind in answer to this question, and make that thought our own?

The ancient teaching presents such a great idea which is the very essence of all religion, all philosophy, all science, blending them into one indestructible truth. It is that heaven and earth, cosmos and little globe, spirit and matter, the Above and the Below, the gods

and the imprisoned human spirit, *are at heart one*. That is the great and beautiful key-thought of this Christmas time. It is the same as that conveyed by the initiations of the Ancients. Each one of us is the *Sol Invictus*, to which the early Christians raised their voices in paeans of praise. We are the Inner God that stirs the human in us to deeds of valor for principle, the Buddhic Splendor, that seems almost now for a moment to reveal itself as the lights of our hearts are lit, and, forgetful of our immediate selfish wishes we turn to thoughts of others, and to the vast issues of eternal being.

That is what Christmas means. It is the great story, the everlasting stirring truth, that a man is reborn every time he wills himself to rise—above fear, above sorrow, above temptation, above his lesser self. Every dawn is an opportunity, and every evening a dedication.

With what full meaning, then, we say: A Happy Christmas to All! —W.E.S.

ITEMS OF INTEREST

What Death Really Is

The full title is: *What Death Really Is: Questions We All Ask*, Point Loma Publications' latest addition to its catalog—a practical gift that can be given to one who has lost a friend or family member and is looking for solace and comfort and an honest answer to questions. It is collated mainly from extracts of public talks given by G. de Purucker in the Temple at Point Loma and answers to questions on the subject. PLP is grateful to a friend in Sweden who has made this publication possible.

124 pp. leatherette cover, 4½ x 6 in., picture of author, \$4.95.

Deadline for Papers on Mythology

Deadline for 200-word Summary of Papers for Symposium on MYTHOLOGY (see *Eclectic* Sept/Oct.) has been extended to November 15th. So rush them to: Southern California Federation of Lodges, c/o Jerry Ekins, President, 622 Larchmont Blvd., Los Angeles, California 90004. Complete papers should follow, if possible, by December 15th. A wonderful subject for a symposium: *Mythology*. Conference dates: February 14-15, 1987, Santa Monica, California.

"J'Accuse": and the Hodgson SPR Report of 1885

Copies of this 25-page Examination of the Hodgson Report of 1885 by Vernon Harrison can be obtained now direct from: Theosophical History Centre, Mr. Leslie Price, editor, 46 Evelyn Gardens, London SW7 3BH, England. Touching on vital history of one hun-

dred and one years ago concerning H.P. Blavatsky, Theosophy, and the Psychical Research Society, this is an important document for every theosophical Lodge or Branch Library. (Point Loma Publications has a few copies on hand, and early requests can be filled for \$1.00, postage included).

Bulletin of The Theosophy Science Study Group

This valuable 12-page magazine, (Dr. A. Kannan, Editor), in its April 1986 (Vol. 24, No. 2) issue gives generous space to extracts from 4 of the presentations given at the Symposium on H.P.B.'s *Secret Doctrine*, called by Richard Robb of Wizard Bookshelf, July 21-22, 1984, in San Diego, California. These are: "What is the Matter with Gravity?" by John H. Draais: "Modern Scientific Viewpoints of Space, Time and Matter as Compared with Viewpoints from 'The Secret Doctrine'" by Jack Y. Dea; "Science in Myths" by Elsa-Brita Titchenell; and "SD, Stanza III, Verse 10, Compared with Modern Cosmology" by Eugene Jennings. (Full Symposium Proceedings are still available for \$6.00 from: Wizards Bookshelf, P.O. Box 6600, San Diego, California 92106.)

'The Secret Doctrine' Symposium Held in Tasmania

As reported in *Eclectic*, May-June 1986, this second international symposium on the S.D. was held at Launceston, Tasmania, January 19-20, 1986. A special issue, 1986, No. 663, of *Theosophy in Australia* presents some of the papers given and a summary of others. These include "The Blazing Dragon of Wisdom" by Jeanine Miller (London, England); "Senzar, the Mystery of the Mystery Language" by John Algeo (Athens, Georgia, USA); "The Triple Evolutionary Scheme" by Joy Mills (Ojai, California); "Why Study the Three Fundamental Propositions?" by Virginia Hanson (Ojai, California); "The Secret Doctrine' as a Koan" by Phil Harris (Perth, Australia). And summaries of: "The Secret Doctrine'—20th Century" by Dara Eklund; "The Secret Doctrine' and Modern Geology" by Hank van Hees and Ted G. Davy; "The Secret Doctrine' and Astronomy" by Dr. Hugh Murdoch; "The Secret Doctrine'—a Denunciation of our Eastern Ways of Living and Thinking" by Dr. J. H. Dubbink; "Taliesyn and the Mysteries" by Dianne K. Kynaston, General Secretary of the TS in Australia.

Copies may be ordered from: The Theosophical Society in Australia, 121 Walker Street, North Sydney, N.S.W. 2060, Australia, for \$1.75 surface, \$3.75 by air.

Arnhem Convention Topics

Participants in this yearly Convention at Sonsbeek Pavilijon, Arnhem, Holland, October 11th, were, as

in previous years, representatives from the Theosophical Society (Adyar) (Theosofische Vereniging in Nederland), the United Lodge of Theosophists (Geunieerde Loge van Theosofen), and the host Societies, Het Theosofisch Genootschap and School Voor de Studie der Esoterische Wijsbegeerte (The Theosophical Society, and The School for the Study of the Esoteric Philosophy), both formerly from the Point Loma T.S. Mien Poldervaart (ULT) spoke on "Theosophy, a Philosophy of Power," Ineke Vrolijk and Co Post (Adyar) "Theosophy, a Light on our Path," Jan van der Sluis (PL) "Keep the Link Unbroken-H.P.B.," and Puck Geleynse and Willy M. Schmit (School) on "The Task We Share."—A steady and practical example of what today is called 'networking.'

Theosophical Network Magazine

This now goes, writes its editor Rick Nurrie, to 3200 subscribers. If you have not received a copy of the 1986 Summer Solstice issue, write to: TN, c/o Rick Nurrie, P.O. Box 155, Muskogee, Oklahoma 74402. Its annual price is \$5.00.

Highlights of Krotona School of Theosophy Winter-Spring Program

"Mysticism: Many Questions, Few Answers," by Dr. Hugh Gray, Gen. Sec. the T.S. in England. He will also give a course on "The Contribution of Greek Philosophy to Theosophy." Dorothy Abbenhouse conducts a 5-day seminar on "Experiencing Theosophical Principles and Practices;" Dr. Robert S. Ellwood gives a presentation based on his recent book *Theosophy, A Modern Expression*. "The Role of Māyā in Human Evolution" is Seymour D Ballard's title for his seminar; Barbara Sameluk speaks on "The Theosophical Shakespeare," Felix Layton on "Three Jewels of Wisdom," and Joy Mills, Director of the School, on "The Pilgrimage of the Soul," and continues her regular series of "Studies in The Secret Doctrine."

New German Translations

Available now from: Verlag Esoterische Philosophie, Culemeyertrift 5, 3000 Hannover 1, W. Germany, are: *Studien zur Esoterischen Philosophie (Studies in Occult Philosophy)* by G. de Purucker. The German translation is produced in 2 volumes, and his *Golden Precepts of Esotericism*, and *Masters and the Path of Occultism*; W. Q. Judge's translation of *The Bhagavad-Gita*; *The Path of the Mystic* by Katherine Tingley; *Nightmare Tales* by H.P. Blavatsky; and *Does Chance or Justice Rule our Lives?* by Nils Amneus.

Address inquiries to: Barbel Ackermann, at above address.

Another Networking Conference

Its title: "The Future of the Theosophical Movement."

The place: Frederick, Maryland. Time: September 20, 1986. This was "an interorganizational conference sponsored by the Frederick and Tidewater branches of the Theosophical Society (with Headquarters at Pasadena, Calif.) Talks were given on "Evolution of the Movement Foretold by H.P.B." (Paul Johnson); "Opportunities for and Possible Role of the Theosophical Movement in the late 20th Century" (Michael Revere); "Current Projects and Future Plans (presented by Ed Abdill, Michael Revere and Martin Paule). Open Discussion of the Future of the Theosophical Movement was held, and John Cocker gave a Summary and Synthesis and closing remarks.

Long Beach Branch of the T.S.

This Branch of the TS (Adyar) continues the sharing of its platform with other theosophical groups. Programs for October, November, and December: Oct. 3: Harbir 'Bill' Narang, Administrator, Seal Beach Leisure World, "The Problem of Ethics in Business;" Oct. 17: Dr. Irwin Krimm, President, A.R.M.D.I., "Reincarnation;" Sydney Taylor, ret. bank official of Hollywood, "To Live Brotherhood;" W. Emmett Small, Ed. *The Eclectic Theosophist*, "The Simplest and Most Difficult Question: Why Are We Here?" Rob McOwen, of ULT Los Angeles, "The Search for Truth;" Dr. Robert Bonnell, Branch President, "The Symbolic Message of Christmas."

Silver Jubilee Number

Bulletin of the Theosophy Science Study Group (Dr. A. Kannan, Editor, Madras, India) will celebrate its Silver Jubilee number in December of next year. In our Jan./Feb. *Eclectic* more details will be given.

Irene Urban Stashinski

With the Solstice of September 22nd Irene Stashinski, a dear friend and member of the Chicago-Point Loma Study Center, passed into Peace. An integral creator with her sister Vonda Urban of this dedicated group, her gentle and inspiring presence will long be remembered and treasured, especially by those who more than once a week trek up 3 flights of stairs to Vonda's rooms for the regular study sessions in the esoteric philosophy. To her husband Wally, to Vonda, to all members of her family, and to fellow-students, our understanding sympathy.

Award

We are happy to receive information that the Albert Einstein International Academy Foundation has awarded to our old friend and former schoolfellow Dr. Bernhard Mollenhauer of San Diego, California, the Bronze Medal for Peace, 111 class with ribbon, with all the honors, rights, privileges and dignity pertaining to such an award." Congratulations, Bernhard!

FROM LETTERS RECEIVED

John Cooper, Sydney, Australia.—I have just read "Dr. Gottfried de Purucker: An Occult Biography" by Mr. H. J. Spierenburg (see *The Eclectic Theosophist* Sept./Oct. 1986, No. 95) and I am puzzled. His research for *The Inner Group Teachings of H.P. Blavatsky* is one of the finest pieces of research ever undertaken in the field of Theosophical history, for he has analyzed from all the available sources and created an integrated approximation of what HPB taught to her personal pupils. I am also very impressed with his research into the attitude of Dr. Rudolph Steiner towards Madame Blavatsky when he first joined the Theosophical Society. By simply quoting from Steiner's early writings Mr. Spierenburg shows that the current understanding of Steiner's early approach to the Theosophy of HPB is very different from the way in which Steiner saw HPB at the time.

Why then am I puzzled by his paper on G de P? I think it is because I am not sure just what he is trying to prove. He seems to be suggesting that G. de P. was not merely teaching the Theosophy of HPB but, instead, was teaching on the basis of his own clairvoyant observations. Yet in reading the quotations taken from G de P I do not see that his statements are based upon clairvoyant claims. It is true that he did claim contact with the Mahatmas behind H.P.B. and it is also true that some of the quotes in this paper do appear to go beyond HPB.

G de P writes of HPB being a Tulkus, yet this idea is also in Olcott's *Old Diary Leaves* and in *The Mahatma Letters*. He states that Judge was the incarnation of a Hindu Yogi. Again this was a belief held during Judge's lifetime. In the section on the lives of chelas he warns against the eating of chocolate. Yet this warning is also given in *The Mahatma Letters*.

So where does this article leave us? As I wrote above, I am confused. If there are clear differences between the Theosophy of H.P.B. and that of G. de P. then I would like to see it clearly stated. For myself my major interest is in the writings of Madame Blavatsky, and I see Dr. de Purucker as being one of the major commentators on her writings. His *Fountain Source of Occultism* is, in my opinion, the best commentary written on *The Secret Doctrine*.

There is one final point. The Theosophical students grouped around G. de P. were probably the finest assemblage of Theosophists gathered together during the current cycle. This alone says much about the qualities of G. de P. as a Teacher.

K.G.H., San Diego, Calif.—It is not the intellectual or semi-scientific approach and scholarship of H.P.B., so difficult to express, which baffles the outer world. It is the 'screaming silence' of the beating heart of the cosmos, indeed cosmoi, which she expresses, and which has to be stepped down for all of us here on Globe D, especially at this last quarter of a very difficult century. Black but throbbing with hope, we know the Eternal Journey goes on with or without man, or spiders, or sea serpents, impersonally expounding an ever-advancing consciousness. Consciousness outside Time and Space—a mystic paradox of the Light and Love of the ever-growing ever-advancing ALL.

Willy Schmit, The Hague, Holland—To me it was quite a surprise to read in the introductory remarks from Mr. Spierenburg (*Eclectic Theosophist*, No. 95) that Adyar members constitute themselves as 'defenders' of Dr. de Purucker ("However, when members of the T.S. (Adyar)... observations," etc.) That is joyful news in the

history of the Theosophical Movement, and then, too, Gregory Tillett has fulfilled an important task by writing his book about Mr. Leadbeater, for which we owe him a great debt of gratitude. Thus a new cycle in Theosophical history has indeed set in, in which Theosophists of different groups can help each other in studying and promulgating the teachings as they are given through H.P. Blavatsky.

Better than to fall in with Mr. Spierenburg's query we could recommend to make a start with the study of such subjects as 'spiritual' and 'psychic.' There is abundance of articles on these subjects by H. P. Blavatsky, W. Q. Judge, G. de Purucker, Boris de Zirkoff, and others. But you have shown the way by giving selections from original reports of instruction given by G de P to an E.S. group in the early 1930's *on the general subject of the Theosophical Society: its Purpose and Destiny*, with titles such as: "The Duty of the T.S. to Lead," "A Dangerous and critical point in history," "Theosophists of Other Societies." It could be possible that after reading these selections Mr. Spierenburg would be able to answer his own query.

J. J. Laughlin, Walla Walla, Washington—With reference to the Sept.-Oct. issue of the *Eclectic* and the material by Dr. H. J. Spierenburg of The Hague, you did an excellent job of printing the quotations of G de P, which should help to clear up the subject of Dr. Besant and Mgr. Leadbeater. This article should be a help for members of any Theosophical organizations, or none.

The mention of the world *Terreur*, which I found in translating H.P.B.'s writings, is none other than Kalki Buddha, who is expected to re-appear in this cycle. She used many other words also when referring to this person.

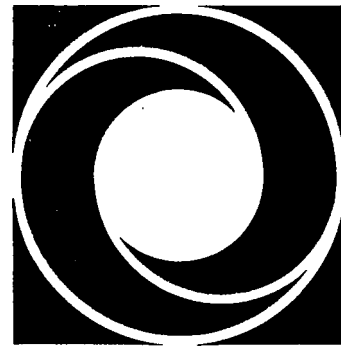
Pervin Mistry, Saint John, New Brunswick—I was reading Marie Correlli's *Ardath* and came upon a sentence which sent me thinking. She was speaking about 'spiritualism,' but in a very broad sense, the word meaning 'spiritual perception.' And she was referring to all the divisions and branches which exist in the Church. "Do they disagree among themselves, and speak against one another? If so, they contradict by their own behavior all the laws of spiritual force and harmony."

If the Church became dogmatic, sectarian, and if H.P.B. did NOT want our Society to become so, and if every Theosophist realizes this, then every individual will respond to the call of 'unifying,' 'networking' . . . As W.Q. Judge stated long ago: "The Unity of the Theosophical Movement does not depend upon singleness of organization, but upon similarity of work and aspiration." Personally, I think it the greatest challenge that faces us.

CONTRIBUTIONS

Received since our last reporting, and here acknowledged with deep appreciation: C.W., \$25.00; A.R., \$25.00; I.S., \$294.03; J.S., \$5.00; J.N.S., \$15.00; F.H., \$10.00; V.U., \$1,035.; O.L., \$8.30; K.J. & C.T., \$20.00; J.D., \$200.00; D.W.E., \$735.00 (in memory of Irene Urban Stashinski, towards publication of *Echoes of the Orient*, Vol. III).

WHAT DEATH REALLY IS



QUESTIONS
WE ALL ASK G.de Purucker

Death intrigues everyone because it is so universal, so inevitable; yet it is a subject that for the millions remains unilluminated. At best it is stoically accepted. By the vast majority it is feared.

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G. de Purucker, former head of the Theosophical Society (Point Loma) is the author of deeply philosophical volumes, but in this little book we find a simple and clear message that will reach the hearts and minds of the bereaved who have suffered loss of friends and dear ones. They will find something more than well-meant sentiment—a wisdom, logical and appealing, answering their many questions as to the real meaning of life. Here indeed is Light for the mind, Love for the heart, Understanding for the intellect. All these must be satisfied, declares the author, before one can have real peace.

Leatherette cover, with picture of the author, 124 pages, \$4.95

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